

# Oneida Circular.

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Is an association living in Lenox, Madison Co., N. Y., four miles south of Oneida and a few rods from the Depot of the Midland Railroad. Number of members, 205. Land, 654 acres. Business, Manufacture of Hardware and Silk goods, Printing the CIRCULAR, Horticulture, &c. Theology, Perfectionism. Sociology, Bible Communism.

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## SPECIAL NOTICE.

The O. C. and Branches are not "Free Lovers," in the popular sense of the term. They call their social system BIBLE COMMUNISM or COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to Free Criticism and the principles of Male Continence. In respect to permanency, responsibility, and every essential point of difference between marriage and licentiousness, the Oneida Communists stand with marriage. Free Love with them does *not* mean freedom to love to-day and leave to-morrow; nor freedom to take a woman's person and keep their property to themselves; nor freedom to freight a woman with offspring and send her down stream without care or help; nor freedom to beget children and leave them to the street and the poor-house. Their Communities are families, as distinctly bounded and separated from promiscuous society as ordinary households. The tie that binds them together is as permanent and sacred, to say the least, as that of marriage, for it is their religion. They receive no new members (except by deception or mistake), who do not give heart and hand to the family interest for life and forever. Community of property extends just as far as freedom of love. Every man's care and every dollar of the common property are pledged for the maintenance and protection of the women and children of the Community.

## ADMISSIONS.

These Communities are constantly receiving applications for admission which they have to reject. It is difficult to state in any brief way all their reasons for thus limiting their numbers; but some of them are these: 1. The parent Community at Oneida is full. Its buildings are adapted to a certain number, and it wants no more. 2. The Branch-Communities, though they have not attained the normal size, have as many members as they can well accommodate, and must grow in numbers only as they grow in capital and buildings. 3. The kind of men and women who are likely to make the Communities grow, spiritually and financially, are scarce, and have to be sifted out slowly and cautiously. It should be distinctly understood that these Communities are not asylums for pleasure seekers or persons who merely want a home and a living. They will receive only those who are very much in earnest in religion. They have already done their full share of labor in criticising and working over raw recruits, and intend hereafter to devote themselves to other jobs (a plenty of which they have on hand), receiving only such members as seem likely to help and not hinder their work. As candidates for Communism multiply, it is obvious that they cannot all settle at Oneida and Wallingford. Other Communities must be formed; and the best way for earnest disciples generally is to work and wait, till the Spirit of Pentecost shall come on their neighbors, and give them Communities right where they are.

## ANASTASIS.

BY THEODORE L. PITT.

Between two worlds entranced I stand,  
And look with equal eye  
Along the lines of heavenly strand,  
Or on the outward sky.

I see the Mount the prophets saw,  
The light of inner day;  
Or scan the realms where Nature's law  
Controls the Milky Way.

Now, brighter than the fairest scene  
The earth has ever shown,  
I view the never-ending sheen  
That rolls from out God's throne.

Then turn and meet the sweetest look  
That lover gives to friend,  
And hear the song of babbling brook,  
And see the grasses bend.

I feel the love that angels know  
Through all my being thrill,  
While in my heart forever flow  
The currents of God's will

Yet firm upon the earth I stand  
And work in outward ways,  
I read the news from every land,  
I join in children's plays.

My home is here; my home is there  
In heaven's depths serene;  
I linger here, I hasten there—  
I go from scene to scene.

The stately mansions of God's home  
Are built on either shore;  
With angels men may go and come  
And death be known no more.

## THE LAW OF HARMONY.

Home-Talk by J. H. N.

THE miseries of competition, in one form or another, strike the observer at every step. Competition between individuals, between classes, and in all departments of business, is too familiar to require pointing out; but the evil works most disastrously in a higher sphere. Competition between worldly and spiritual interests is the constant stumbling-block of those who undertake to serve God. The common feeling is, that religious interests are one thing, and worldly interests another; and that all the attention we give to one must be taken from the other. In the continual clash and din of these conflicting interests, men do not feel free to be either religious or worldly. This makes them double-minded and weak, so that they can go about nothing with proper energy.

If we can discover the true law of harmony which is competent to adjust all rights and claims, reconciling not only the relations of individuals in society, but the great interests of soul and body, time and eternity, so putting an end to internal competition, we shall attain an immeasurable blessing. I firmly believe this may be done; and in the case of the competitive claims upon our attention from the religious and the worldly interests, I am prepared to show, I think, the principle of reconciliation.

I will introduce my idea by an illustration. Suppose we have a stream of water

from which we wish to fill a series of cisterns. We are to have one below another, in a descending series, say from house to barn, from barn to pasture, and so on. We have but one stream of water, and in order to use it for the several cisterns, we propose to introduce it into the highest first, and then into the others in succession. Now let these reservoirs be personified, so as to be able to express their wants and complaints. They are, to begin with, all empty and want water. We introduce the stream into the first or highest cistern, and immediately the lower ones begin to complain, and say, "Why don't you let water into us?" Here comes the invidious assertion of rights and claims. We say to them, "We shall not allow competition in this matter; we shall let water into the upper cistern first, and the others must wait till they get it by the successive overflow." By and by, the first is filled and runs over, and the water begins to enter the second. The lower ones still find fault and complain of being neglected. Irritated and envious, they perhaps attempt to fill themselves from some other source. But we stick to our principle, and insist that they must wait till those above are filled, and receive their supply by natural succession. The second overflows, and the third, and finally they are all filled. Thus they find at last, that there is no real competition between them, but only a natural dependence. The second finds that it is for its interest that the first should be filled, and so of all the rest. The richer and fuller the superior, the more the inferior in every stage will get. This makes an end of all rivalry and discord.

The principle evolved in this illustration, I believe, is sufficient to regulate all interests. Well understood, it will lead to the adjustment of our relations with God, with ourselves, and with one another. It indicates the universal law of harmony.

In applying it, we will let the four cisterns represent the four great departments of human nature—the Spiritual, Moral, Intellectual and Physical. These are in their nature like the series of cisterns, descending by regular gradation. The Spiritual is on the highest level. This department is concerned in our direct relations to God. The Moral is second, being concerned in the education of our passions and wills, and the guidance of our behavior toward one another. The true order is seen in Paul's expression—"Faith that worketh by love." Faith is spiritual—the law of love is moral. The third department is the Intellectual. This is the necessary servant to morality and spirituality, and the proper antecedent of all outward business. The fourth and lowest department in order is the Physical, which includes the various material interests.

Now, as things are, each of these great interests is in competition with the others. First, the spiritual department excites the jealousy of the moral; the moral is always afraid the spiritual will run into antinomianism, and make itself too free for the interests of good behavior. Then again, those who are devoted to spirituality and morality are very jealous of intellectualism; most of the spiritual sects despise mental cultivation. This is balanced, on the other hand, by the contempt which the scientific world has for spirituality. Intellectual pursuits are quite apt to enervate and paralyze spiritual and moral life. Finally, all know the tendency of worldly pursuits, whether of business or pleasure, to crowd upon, and divert attention from intellectual, moral, and spiritual interests.

Here are our four cisterns, each quarreling for its separate, exclusive supply. For my part, I am sick of attending to them in the state of independence and competition, and trying to fill them separately. Then the question is, How shall they be harmonized? Our illustration helps us to an answer. The plain way is to give the whole attention to the highest reservoir first. Let in the whole stream of enthusiasm and inspiration there. In so doing, we must expect that the departments below will begin to grumble. They will say, "You must not attend to spirituality exclusively; you must give due attention to morality, to intellectual matters, and business affairs. You are a quadruple being, and you must divide up your stream accordingly; you must, at least, contrive to trickle some of it by independent channels into your moral, intellectual and physical cisterns, from the start. This is the theory that places the four interests in competition, and keeps up an everlasting quarrel between them, making each a separate interest, and demanding for each separate attention. But we are bound to answer, "No," to all such clamor. Every principle of truth and common sense demands that we give no separate attention whatever to the moral, intellectual and physical, until after the spiritual is satisfied. The lower cisterns must wait until the higher one overflows. "Thou shalt love the Lord thy God with *all* thy heart, and with *all* thy soul, mind and strength." When the spiritual, by its own free motion, begins to flow toward morality, then give attention to that department, and disregard as before all inferior claims, until that interest is satisfied. And when inspiration has progressed through the moral nature, it is proper to direct the whole stream toward intellectualism; and, finally, to the physical department.

When this process is finished there will be no competition. Each department will find itself filled from the fullness of the one that goes before. We should abandon entirely the idea of laying down separate pipes or filling any of the cisterns with foreign streams. The lower departments should have confidence in the law of harmony and in God's wisdom—confidence and patience to wait until they can be supplied by legitimate succession.

The doctrine of the worldly-wise, that we must attend to all interests at once, is a false one. They call it "taking a large view of

things;" but it is really setting up one truth against another, so as to neutralize the force of both. The habit of thus scattering the attention, though it is the essence of common wisdom, is foolishness with God. Christ gave no place to it, but called men to single-minded sincerity. "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Behold the fowls of the air; they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you." He went to an extreme in this matter which worldly wisdom has never been able to approve without modification. He constantly held up the idea that spiritual interests must be attended to first and exclusively. He gave the whole stream to the upper cistern, knowing that the others would be filled in due time. In this he rose to unapproachable superiority to all other teachers, and gave the world its final Law of Harmony.

### TRUE UNITY.

CHRIST prayed that his disciples might be one as he and the Father were one; that they might have his joy fulfilled in themselves; that thereby the world might know that God had sent him. Paul, in Ephesians 2: 20, speaks of believers in Christ as of the "household of God," "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, *fitly framed together*, groweth into a holy temple in the Lord." In Ephesians 4: 16, the apostles exhort believers to "speak the truth in love," that thereby they "may grow up into him in all things, which is the head, even Christ: from whom the whole body *fitly joined together*, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Peter in his epistle addresses believers as "lively stones," "built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." David also says in Psalms, "Behold how good and how pleasant it is for brethren to dwell together in unity."

From these expressions it is evident that God attaches great importance to the unity of his people, and that if they would secure his highest blessings they must earnestly seek this end. And true unity can only be attained by faith in Christ; for as unfeigned faith makes us one with Christ it also makes us one with all who are his: as all the different members of the natural body in their union with the head form one body. When the Holy Ghost descended upon the early disciples it is said, "they were all with one accord in one place." The Lord evidently delights to manifest himself to his people in parties. He says, "If two of you shall agree on earth as touching anything they shall ask, it shall be done for them:" and as aggregation promotes enthusiasm, the more there are who are perfectly agreed in the pursuit of any one object the more ardent and

earnest they are likely to be. The expressions, "*fitly framed together*," "*fitly joined together*," and "*knit together in love*," imply the most endearing and intimate connection and fellowship of which mankind are susceptible. We believe that the more intimately persons are connected together in a good spirit, the more they will find themselves "strong in the Lord and in the power of his might;" and furthermore, that this condition of things will make all worthy effort easy and successful. This is the kind of oneness for which Christ prayed, and by which the world were to know that God had sent him; this is the state of heart and mind which enables those who possess it to feel themselves identified with all good spirits, and to live in the consciousness of such unity.

W. R. I.

### A NEW RACE.

#### II.

#### TALK WITH A NEW ACQUAINTANCE.

NOT long since we had a visit from a man by the name of Granger. Previous to my introduction to him, I learned that he had been a prominent advocate of the doctrines of Association, as taught by Fourier, and that he was an enthusiastic convert to the development theory of Darwin. While discussing the first mentioned subject, I endeavoured to show that we believe most sincerely in a change in the character of human nature, while Fourier proposed to adapt his form of society to human nature as it is. In respect to the development theory, I said to him "What would you say to the hypothesis that the plan of the universe involves the development of a new race; a higher grade of man than now exists?"

G.—I should consider it a rather bold and novel proposition, to say the least.

Myself.—We believe that there is needed a change in the character of human nature which shall be no less radical than what is implied in the development of a new race. Not that man's physical character needs any essential modification; for we read that "man was made in the image of God," and we cannot hope to find a higher model. The development theory is based on the idea that the best races come last, and that the best qualities are the last that are developed, and therefore we should expect that the moral and spiritual departments of human nature, would be perfected after the physical. Paul expresses this idea when he says (in the 15th of 1 Cor.), "There is a natural body, and there is a spiritual body. And so it is written. The first man Adam was made a living soul, the last man Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." That is a specimen of Paul's exposition of the development theory.

There has been no class of men who have demonstrated more clearly, or denounced with more vehemence, the bitter fruits of the spider-life which characterizes the present race of mankind, than the followers of Fourier. They have shown that each man, with his little family, under the endearing and sentimental term "domestic privacy," is like a spider in his silken den, while the business by which he maintains himself is like the net which the spider spreads to catch the unwary;

that however much good there may be in individuals, this is the antagonistic form that society has taken. The remedy for this condition of things that we advocate consists in nothing less than the taking away of the spider-instinct, and substituting for it the bee-instinct, that will prompt individuals to devote themselves to the interests of God and his great family, with more enthusiasm than they have ever shown for their own private interests, or those of their little families.

G.—But it appears to me that this work of changing the inherent character of human nature, if it is ever done at all, must be brought about by some miraculous agency. I am at a loss to see how it is to be accomplished by any power that we possess.

M.—I agree with you that it is a miraculous work, in the sense that a miracle is the operation of certain higher laws than are universally recognized or understood. Nevertheless, we have in the Bible a pretty thorough exposition of those laws, though it is not common for scientific men of these days to give much attention to it.

G.—But can you not give some tangible, experimental evidence that this miraculous change is taking place in this age and generation?

M.—I do not know that I can give you better evidence of the kind you require than is afforded by the example of this Community. Certainly, it is not the spider-instinct that brought us together; and the existence of the Community in its present form is good evidence that the work of developing the bee-instinct is at least initiated. Moreover, we have here an opportunity to observe the conflict which goes on between the two antagonistic motives as they strive for supremacy in individual cases. Persons come here with the idea that they are capable of contributing to, as well as enjoying, the good fruits of Communism, but in whom the selfish or spider-life still exists in great strength. We find in all such cases there invariably comes a time, sooner or later, when this life is brought into some sort of antagonism with the Community spirit, and one of two results in the end is sure to follow. Either this spider-instinct carries the individual out of the Community, or it is destroyed in him, and he becomes a true bee. This is the process that we call regeneration. Of course we would disclaim any idea that this collision of the principles occurs only in this Community. We believe that in one form or another this bee spirit is leavening the whole world and initiating the radical change that will admit of Communism.

G.—But what security have you that Communism will ever prevail universally? You appear to be in a hopelessly small minority.

M.—Our hope and faith in this respect all center in one thing, and that is that this regenerating power which has obtained a foothold in the world, is stronger than the spider life, its opposite. We read of the seeds of European plants being carried accidentally or by design to the Cape of Good Hope, to the Pacific Islands, and to this country, and of these plants propagating and maintaining themselves, and actually crowding out the native vegetation. Just so with this regenerative principle which is the basis of Communism. If it is weaker than the selfish principle, then it must and ought to go down, but if it is stronger it must and will prevail.

G.—But what sort of an outlook have you in respect to future generations? It appears to me that the temptations which the world presents to the independent spirit of young people are very strong.

M.—We believe that the work of generation and of regeneration will go hand in hand; that this regenerative power when properly brought to bear has even a stronger affinity for the young than it has for the old. One thing peculiar to those who have been brought up under Community influences

from a tender age is, that the crisis of this struggle between the selfish, individual life and the Communistic or bee-life takes place at a much earlier age than in the case of others, who are not subject to the same conditions. If our experience shall demonstrate that this is one of the laws which governs the working of this regenerative influence, then it logically follows that the time will come when generations will be conceived and born so much under this influence that there will be no occasion for a conflict between it and the selfish, individual principle. Then will this selfish principle be remanded back to the infernal prison whence it emanated, and Communism reign in everlasting peace and security.

G.—Well, it is a great subject; and I cannot but congratulate you on having a logical outlook in regard to it. I have always held that selfishness is an integral part of human nature, and I am not yet disposed to give up the idea without some further reflection.

H. J. S.

#### PROFIT OF STRAWBERRY CULTURE.

BY H. THACKER.

IT is to be regretted that so few statistics are given to the public, showing the profits or losses in the cultivation of the strawberry crop. Frequent statements of this kind would be of much value to beginners and persons wishing to invest in the business. That it proves to be a profitable crop may at least be inferred, from the increasing number of persons yearly engaging in the business. Our own experience also goes to show that strawberries may be grown with profit. It has been stated that in New Jersey, where the strawberry is largely grown for market, the average crop does not exceed eighty bushels per acre. It has also been estimated that the crop in other sections does not, on an average, exceed one hundred bushels to the acre. In such circumstances we can scarcely see how the crop as a whole can be a very profitable one, except on the supposition that the fruit is sold above ordinary prices. But no strawberry grower should be satisfied with the production of any such quantity per acre, when actual experiment has proved that three hundred bushels of such a variety as Wilson's Albany Seedling can be produced from an acre. A strawberry grower stated that he had the past season produced at the rate of three hundred and fifty bushels to the acre, and was confident that the maximum quantity of four hundred bushels to the acre may be reached.

My object in this communication is, however, mainly to give the cost of cultivation of one acre of strawberries by the Community the past season. Here are the statistics:

35 loads stable manure, at \$2.00 . . .	\$70.00
Hauling and spreading the same . . .	10.00
Plowing and fitting the land . . .	6.00
16,000 strawberry plants, at \$4.00 . . .	64.00
Cost of setting, etc., at \$1.50 per day . .	28.87
Cultivation, cutting runners, etc., " . .	88.79
Cost of mulching, including the labor . .	24.93
Top-dressing and labor to be applied	
next spring . . .	10.00
Interest on land worth \$300 . . .	21.00
" on capital invested in labor, etc. . .	20.00
Wear and tear of crates and boxes . . .	10.00
Total cost . . .	\$353.59

We will now suppose the crop to produce at the same rate as that of last season, 281 bushels to the acre, which crop suffered considerably from drought during the first part of the fruiting season, and from the effects of which it did not fully recover. Reckoning its value at \$3.20 per bushel or ten cents per quart, this will make the gross receipts of one acre of strawberries \$899.20. Subtract from this amount the cost of cultivation, \$353.59, and \$269.76, or three cents per quart for picking and marketing; and there is left a net profit of \$275.85 per acre.

Doubtless the cost of production may be materially reduced in case of lower price of labor, which in the above estimate we have reckoned at

\$1.50 per day. Manure and mulching may be had perhaps at lower rates. Then, too, the price of nice fruit, it will be seen, is placed pretty low. We have given that at which the fruit sold here last year to "middle men."

But let not the beginner presume too much on statistics, showing what has been accomplished. A little experience will be found of great value in the cultivation of the strawberry. No one need expect to raise three hundred bushels from an acre except on good soil well manured and thoroughly cultivated. Let me add that by no means can a thorough mulching during winter be neglected, at least in this latitude, without danger of losing the labor previously expended.

#### THE VIOLIN.

BY F. W. S.

II.

FOLLOWING close on the performances of Davis Mell and Thomas Baltzar in London, came reports of the famous violinist of Rome, Corelli, founder of the ancient school for the violin. His sonatas and solos made him a great reputation, and did much to popularize the instrument. Corelli enjoyed his greatest fame about the year 1700. At that time bands of considerable size had been formed, both in Rome and in Naples, and the violin had won the place it has ever since held, that of leading instrument. At that time the science of music had begun to develop rapidly. Francesco Geminiani, Pietro Locatelli, and other pupils of Corelli disseminated the excellent ideas of their master, thus helping to broaden the foundations of musical knowledge. Contemporaneous with or following these lived Tartini, Pugnani, Pierre Gaviniés, Wenzel Pichl, Kreutzer, Campagnoli, Viotti, Fiorillo, Rode, LaFont, Paganini, Spohr, De Beriot, Prume, and a host of other composers and performers on the violin; while in our day we have Ole Bull, Sivori, Vieuxtemps, Joachim, David, and many more, with hundreds of their pupils.

The art of violin-playing owes its present perfection of development to the genius of these men, and without such players there would have been little enterprise or skill bestowed on the making of violins. In a treatise on Musical Art by P. Scudo, he says:

The history of the art of playing the violin may be divided into three grand epochs, each of which is marked by a celebrated artist, who gives expression to its character. The first epoch commenced with Corelli, and extended down to Tartini; the second extended from Tartini to Viotti; and the third from Viotti, to Paganini. In Corelli, Tartini, Viotti, and Paganini, we have four violinists of the very first rank, in whose compositions and playing we may find almost the whole history of the violin, from the seventeenth century down to our own day. Each one of these epochs in the art of playing the violin corresponds to a similar transition in vocal music, and the lyrical drama, which is the most complicated form of the latter.

Before the birth of the lyrical drama and down to the first half of the seventeenth century, the violin, like all other instruments excepting the organ, had no style of music peculiarly its own. It followed and imitated the human voice, the compass of which it hardly exceeded. Corelli freed the violin from this servitude by composing his charming sonatas for that instrument, in which we find the style and delicacy of the vocal music of that age. Tartini, who was a genius, and a great harmonist for his time, caused the art to make great progress. He increased the difficulties and applied himself particularly to developing the power and delicacy of the bow, upon which he made a treatise which is even now the best we have upon the interesting mechanical part. In the hands of Tartini, and in those of his numerous pupils, the violin acquired a power of sonority, a richness of melody and harmonic combinations, and a peculiarity of style, which it had not before this master. While still following the path indicated by vocal music,

which should always be kept in view, the school of Tartini multiplies the ingenious passages and complicated ornaments, and the imagination, aided by advanced mechanical ability, exhibits wonderful fecundity. We may almost affirm that all the difficulties in the art of playing the violin are found in embryo in the music of Tartini. Viotti, a pupil of Pugnani, who had been a pupil of Tartini, died at London, on the 10th of March, 1824, at the age of seventy-one years; having developed in his admirable concertos all the peculiarities of the violin, of which he made an instrument of the very first rank; it was no more a mere virtuoso in whom we admired only finger-dexterity, but an inspired artist, who gave utterance to the emotions of his heart, in a style at once just and effectual. Viotti occupies in his history of the violin the same position which Clementi occupies in the history of the piano-forte.

Paganini, an impetuous and strange genius, born at an epoch characterized by audacious movements and sudden changes, impressed upon the art of playing the violin the strong, hardy, and powerful similarities of his own imagination. A prodigious virtuoso, he played upon the violin like a juggler who fascinates his auditors and gulls the credulity of the public. It is a magician who smiles, who weeps, and who sings to draw you within the fatal circle, wherein he accomplishes his mysterious incantations.

M. Scudo should certainly have mentioned the school of violin-playing founded by Ludwig Spohr, among whose pupils are numbered more than a hundred of the best violinists of Europe at the present time. Spohr no doubt did as much as any one man to refine the art and elevate the standard of taste. One peculiarity of his school consists in cultivating a reserve of the bow, never using more than is necessary.

## ONEIDA CIRCULAR.

WM. A. HINDS, EDITOR.

MONDAY, FEBRUARY 5, 1872.

The following sentences from the pen of J. S. Mill, the English philosopher, are, considering their source, a most remarkable statement of the distinction between the letter and the spirit of the Bible and of Christianity.

"To pretend that Christianity was intended to stereotype existing forms of government and society, and protect them against change, is to reduce it to the level of Islamism or of Brahminism. It is precisely because Christianity has not done this, that it has been the religion of the progressive portion of mankind, and Islamism, Brahminism, &c., have been those of the stationary portions; or rather (for there is no such thing as a really stationary society) of the declining portions. There have been abundance of people, in all ages of Christianity, who tried to make it something of the same kind; to convert us into a sort of Christian Mussulmans, with the Bible for a Koran, prohibiting all improvement: and great has been their power and many have had to sacrifice their lives in resisting them. But they have been resisted, and the resistance has made us what we are, and will yet make us what we are to be."

Our thanks are due to S. R. Wells, Publisher, for a copy of the "Illustrated Annual of Phrenology and Physiognomy"—a small volume of 72 pages, with 80 engravings, and considerable matter of interest to phrenologists and physiognomists; price 25 cts. Some of the illustrations are fairly executed; but one will not care to take a second look at the picture of "Mother Ann Lee." Either the spirits have imposed upon the Shakers (for the likeness purports to have been "psychometrically drawn by one Milleson of New York"), or Mother Ann was physically an abnormal specimen of her sex. Elder Lomas writes to Mr. Wells—"History gives Mother Ann Lee an important niche in the temple of fame for exaggerated spirituality and beauty of disposition; and these you find very palpably displayed in the picture: the features of

the lower face I do not admire, the mouth looking as if capable of scolding; the chin too pointed; the nose begins to add beauty to the form, and the brain-house is surpassingly beautiful!" To our eyes, it resembles a hydrocephalic monstrosity! Elder Lomas expresses a little doubt of the genuineness of the picture: we would counsel him to make his little doubt a big one, and try to induce his friends not only to disown this "psychometric" production, but all hadæan psychometry.

### GOOD THINGS.

IN glancing at chronological records one is impressed with the fact that accidents, battles, defalcations, etc., greatly outnumber the more agreeable, though less sensational, events. We are inclined to think the compilers of such records do not take sufficient pains to discover things which are indicative of the progress making by the human race. Evil is conspicuous, and in great part monopolizes the broad pages of the daily press, and hence it is that chronological records are in general so unsatisfactory. They doubtless fatten the sensation-mongers, but we would rather remain lean than fatten on such stuff; and as it is natural for us to think our readers are of the same mind, we offer them simply the good things we have been able to glean from two long lists of the events of 1871:

[E. S. B.]

#### JANUARY.

3. Celebration of Lincoln's proclamation of Emancipation; it being the eighth anniversary.
7. First arrival of teas at New York from Hong Kong by way of San Francisco and overland railroad.
11. Telegraphic communication opened with Singapore, India.
15. First arrival of teas at New York by way of Suez Canal, 127 days on the passage from Shanghai.
18. Japanese nobles arrive at San Francisco, to be educated in this country.
- 24-27. Jules Favre at Versailles on a peace mission.

#### FEBRUARY.

4. The Senate offers a war-vessel to convey food to France.
7. Austria proclaims amnesty for all political offenders.
15. New York and Boston send provisions to feed Paris, valued at \$100,000.
20. The President announces to Congress that the Alabama claims will be settled by Joint Commission, and Fish, Hoar, Schenck and Williams are appointed as High Commission.
22. France concludes peace with Germany.

#### MARCH.

4. The American-Italian treaty of commerce formed.
22. Great peace celebration in San Francisco.

#### APRIL.

10. Peace celebration and monster German procession in New York.
20. Wurtemberg declares the infallibility decree null and void in the kingdom; Bavaria has already done so.
28. Emperor William refuses the request of some Roman Catholic bishops, who ask him to aid in restoring the Pope.

#### MAY.

7. The work of the Joint High Commission is announced concluded, and Treaty signed.
8. The House of Commons votes against the purchase system.
9. The signing of the Washington Treaty announced in the British Parliament.
10. Italy thanks Boston and Massachusetts for sympathy.
20. Peace ratified at Frankfort between France and Germany.

#### JUNE.

4. The Sultan encourages Jewish emigration to Palestine.
16. Railway opened between Stockholm and Christiania.
27. The Washington Alabama Treaty announced in England to have been ratified by the Queen on the 17th.
30. Sixty thousand masons at work repairing Paris.

#### JULY.

3. Peace ensues in Cabool, Asia.
7. Spain, refusing to aid Popery, rejects in the Cortes a vote of censure—119 to 61.

20. The Queen abolishes the army purchase system of England.

26. The Pope to the Academy disclaims any inherent power in the Papacy to depose sovereigns.

- 25-28. Germany abolishes the office of Minister for Roman Catholic Affairs.

29. Dr. Döllinger elected Rector of Munich University.

#### AUGUST.

1. Vermont University at Burlington votes to admit women.
11. The first train passes through the Mont Cenis Tunnel.
16. The infallibility dogma forbidden to be published in Saxony. Telegraphic communication opened with Japan.
30. Spain decrees amnesty to political offenders.

#### SEPTEMBER.

5. "The Committee of Seventy" organized in New York.
8. Anti-infallibility meetings held throughout Germany.
12. The Emperor of Austria disapproves promulgating the infallibility decree in his empire.
17. The Mont Cenis tunnel inaugurated by kings and nobles.
23. 684,000 miles of telegraph reported for the world.
28. Women, by decree, elevated to offices of business in Russia.
30. The St. Gothard Alps tunnel projected; seven miles. Peace Congress at Lausanne, Switzerland.

#### OCTOBER.

- 8-20. Contributions made all over Europe for the sufferers by the American fires.
10. Englishmen propose a railroad 28 miles by sea and 5,311 miles by land, from London to India, to cost \$41,000,000.
11. Old Catholics at Munich cease to give Peter Pence.
14. Bavaria declares infallibility dangerous to the state, and will protect its opposers.
20. The Khedive of Egypt gives the ballot to his people.
21. An open Polar sea swarming with whales is said to have been seen by Germans.
23. Reported conversion to Christianity of five thousand Syrians.
31. A steam yacht is on the Sea of Galilee.

#### NOVEMBER.

4. Thirty Chinamen propose entering Yale College.
7. Education made compulsory in Paris.
12. Russia pushes education and establishes thousands of schools in the empire.
14. Russia projects a canal from the Black to the Caspian Sea, three hundred and seventy miles.
21. Victor Emmanuel's grand entry into Rome and escort to his palace. Rome is capital of Italy.

#### DECEMBER.

14. The arbitrators of the Alabama question meet at Geneva.
17. Switzerland prohibits Jesuit communities and teachers in her republic.
20. Thiers promises religious equality in France.
21. Japan closes her pagan temples, and tells the priests to go to work.

### A STEP FORWARD.

THE Unitarians have been brought into some perturbation by the secession of the Rev. George E. Hepworth, who for two years past has been the pastor of the Church of the Messiah in New York city. The reverend gentleman has defined his position in a farewell sermon, in which he criticises the position of the Unitarian body. He accuses them of holding "loose, disjointed, discordant ideas of Christ, and also that interpretation of the New Testament which leaves it an idle, dry, lifeless letter." He finds fault with them for admitting into their body and fellowship men who are infidels; who have become so powerful that they hold the balance of power, and "can choke off any resolution which any man may present, avowing allegiance to Jesus Christ in any technical sense."

Of his own position he says, "I believe with all my heart, with all my soul, and with an increasing faith, in Jesus Christ. I believe him to have been literally and in the technical or theological sense

the incarnation of a part of the Godhead. I believe that Jesus Christ is the love of God put into human shape, for the redemption of the world." Of Unitarianism, he further says: "I have all the better right to criticise, because I was myself born, cradled, and bred in the midst of these influences. I was no convert to them. I drew them in with my mother's milk; and every tendency in my entire educational life ran in that direction. \* \* \* In my youth I was a doubter. \* \* \* But the truth has crept up and up, little by little, and now I take this step, which is my final one."

It is exceedingly refreshing to see a man acting from so conscientious motives as appear to prompt the Rev. Mr. Hepworth. It is an indication of the heaven that is working underneath the schism and intolerance of professing Christianity. It is a sign of the times, and we cannot but hail such come-outers as honest men and worthy of all respect. But why does Mr. Hepworth regard this as his "final step?" Does he suppose that because he has left the Unitarians and joined himself to the Congregationalists, he has reached the advanced-guard of Christ's Church upon earth? As well might a child call its first step the "final one." Mr. Hepworth says, "I shall follow wherever God leads me; and I may as well say, I shall in future act with the Orthodox and Congregational bodies." But how does he know that God does lead him so to act, or that he will continue to lead him in that direction? He tells his congregation, "We can build a new church upon the Fatherhead of God, and the divinity of Jesus Christ our Lord and our Savior, our mediator and our friend; upon the Holy Spirit, which shall descend into all hearts that seek its communion," etc.; but at the very outset he falls into the common errors of the other sects by pointing out the way in which God is to lead him, and limiting himself to it.

If Mr. Hepworth carries his earnestness into the Congregational body, and keeps his determination free and untrammelled to follow wherever God leads him, he will soon discover that the "communion of the Spirit," as believed by the churches, is far enough from the final onward step; and he will have to seek further for the realization of his ideal of following the "leadings of God."

A. E.

## COMMUNITY JOURNAL.

## ONEIDA.

—The cases of small pox in one or more of the villages up the Creek gave rise in the meeting —Jan. 26—to an extended discussion of vaccination as a preventive of that disease. Our physicians made it plain that when we have a specific so effectual, it is our duty to protect ourselves. We have put out a small poster in the neighborhood of O. C. and Willow Place, offering "Free Vaccination" to all who apply.

*Sunday Evening, Jan. 28.*—The entertainment was chiefly musical—piano and violin—and an elaborate tableau illustrating Tennyson's "Fair Women." The figures were "Helen of Troy," "Jephtha's Daughter," "Cleopatra," "Fair Rosamond," and "Joan of Arc." The poem itself was recited by Miss Mary L. Prindle. Instead of the evening meeting, we had a law lecture by our friend Mr. J. W. Towner.

*Tuesday, Jan. 30.*—Received to-day a barrel of Pecan nuts from our friend Hiram Close, of Galveston, Texas—a very acceptable present, and not the first one of the kind from Mr. Close. The Pecan is a species of hickory growing in the Southwestern States. Its northern limit is the south of Illinois. While eating such nuts as these one can believe Texas a good state to live in.

—Philosophers! seedy philosophers; shabby philosophers; long-haired philosophers; unwashed philosophers; crazy philosophers. When we joined the O. C. we expected to renounce many things; we expected to be put to a good many hard tests; but never for a moment did we imagine that we should have to suffer from the visitation of philosophers, pantarchs and prophets. We can take the strictures of an unenlightened press, and "continue to smile," for there is hope for that institution yet; but to have to stop in the middle of your job to take the advice of philosophers, the patronage of pantarchs, and the visions of the prophets—"shoo-fly! don't bodder me." We used to feel humiliated when we supposed that we were alone and singular in this respect. We now believe that editors and men in place know all about these unfortunates, who have divorced themselves from soap, tailors, barbers and wisdom. Our latest visitation was from a religious enthusiast—a long-haired one of course—all the way from Indiana, and engaged in peddling orthodox and Shaker tracts. His wagon-top and hat were covered with mottoes from the Bible, as were the placards on his back and breast.

—A late visitor, looking at our small collection of stuffed birds, related the following incident as having come under the observation of an old hunter in this State: the hunter's attention was called to a large hawk, that suddenly descended to the ground from a great height and bore away in his talons some kind of game. As he stood watching the bird in his upward flight until nearly out of sight, the hawk all at once commenced descending quite rapidly, and soon fell dead within a few feet of the spot where he had but a few minutes before proudly secured his prey. On going up to the hawk, it was found that he had caught a weasel, which had managed during the upward flight to suck the blood of his captor, so that the hawk was unable to fly. The loss of blood and consequent fall from the great height attained had killed him. The weasel was at first stunned by the sudden fall, but soon recovered himself sufficiently to run away from the old hunter.

## FRAGMENTS OF CONVERSATION.

*J. H. N.*—Inspiration seems to seek numbers—you may say that it comes to us in flocks rather than individually. It is the special nature of inspiration, that it comes in what we call the *we* form instead of the *I* form. I think that gathering together in one place has some effect to invite inspiration. It takes advantage of sympathy, and flows most where there is most sympathy. I believe the true atmosphere and element for genius to work in is the element of sympathy—good social surroundings. So far as it depends on inspiration, the gregarious state is the best state for people to be in, to have the full benefit of their genius. On that account I expect that Communism will develop more genius by and by than the world has ever seen.

—In dealing with evil it is not enough to get rid of the medium of a bad spirit—we should get rid of the spirit itself; for if we do not, the evil spirit will find a new medium, and we shall be no better off than we were before. Persecutions fail because they do not follow this rule. Leaders and mediums are tortured and burnt, but their cause lives on. You may hang Brigham Young, but how do you know that you are going to hang the Mormon spirit? Christ did not quarrel with the mediums; he fought with the spirits. In capturing Paul he beat off the evil power and saved the medium.

*Friday, Feb. 2.*—The brightest of days; the snow squeaks, and tall columns of vapor and smoke tower above the chimneys. The roads are not particularly good—long snow-banks to stop the wagons here, and long stretches of bare ground to

stop the sleighs there; but by turning this way and that the teamsters manage to keep on the snow and pull many a log to the saw-mills.

## WALLINGFORD.

—"A thing of beauty" in our house and a winter joy, if not "a joy forever," is a plant of Scotch Ivy. It grows in a rustic vase, standing four feet high, of laurel wood (this wood, so sportively crooked, is well adapted to rustic work); and as it overgrows the sides of the vase, gracefully intertwining the rustic pedestal, the effect is very beautiful, more so than that of any ordinary picture hanging on the wall. To enhance the beauty, a budding rose-bush planted in the center of the vase, surmounts the whole, and with its encircling vines and emerald setting distills the fragrance of a delicate monthly bloom.

*Jan. 28.*—We have no orchestra nor musical organization of any kind here at W. C.; but there are musical possibilities that "crop out" from time to time, especially this winter, giving fair promise for the future. This budding promise is particularly noticeable in the printing department, the foreman of which was the whilom musical composer and leader at O. C. He is immersed in business at present, and foregoes attention to music, with the exception that he occasionally exercises his gift in a horn solo or duet at our winter evening entertainments; but his subordinates, several young men, have in some way caught the musical infection, and clarionets and horns are in daily requisition. These young practitioners catch a brief interval from time to time in the midst of business; and the passers-by may often hear fragments of old familiar airs rising above the clank and clash of caloric-engine and printing-presses, as one or more of these ambitious amateurs "strain out the unwilling notes."

—Paragraphs of a personal nature properly find a place in the "Journal" if anywhere; and as we have frequently introduced criticism of individuals, words of praise like the following may be occasionally inserted without further apology:

Mr. Q. is a very genial, pleasant companion. He not only has a natural taste for sociability, but he has a gift for expressing his feelings, that makes him agreeable to others and draws forth responses which gratify this taste. It is peculiar to him that while possessing passions and sentimentalisms which naturally tend to excess and fanaticism, he is really a modest man, a man who has great reference to the opinions of others, and who takes criticism well. His excessive modesty may be a good balance to keep him from fanaticism. One might expect that his gushing feelings and strong social nature would lead him into pleasure-seeking; but, on the contrary, there is a great deal of purity and refinement in his social nature. Respect is a very prominent trait in his character—respect toward God, toward men, and toward women. That, combined with his affectionate, loving nature, makes an acceptable character. Such a man cannot fail of making himself entertaining as well as beloved in such a family as ours. His simplicity and freedom from egotism were manifest in a part he took in one of our evening entertainments, referred to in a previous journal. The whole-souled manner in which he entered into his subject was exceedingly delightful to the whole audience. He said when he was a young man he belonged to a musical band, who were a jolly set of fellows, and although they played dirges and other solemn pieces they were never satisfied to close with such music, but followed it with some lively strain or jig. As a specimen, he sang in the slowest and most drawing manner possible, and with a very grave face:

"Oft in the stillly night when slumber's chain had bound me," etc. Then immediately in a rollicking way, suiting the



expression of his face to the subject, he sang a jig like this:

"Lolla dille ding dang, ding dang, ding dang,  
Dowariddle dowarid lle dowariddle da ariddle;  
Lolla dille ding dang, ding dang, ding dang,  
Dowariddle, dowariddle, dump te oh!  
Lah dille ding tum, dah ah ru de,  
Dowarow dowarow dowarow a da-ariddle;  
Lalla dille ding dang, ding dang, ding dang,  
Dowariddle dowariddle dump te oh!"

[H. A. N.]

#### STUDENT'S LETTER.

Sketch of a Lecture by Prof. Young on the Sun.

LAST Wednesday evening I listened to Prof. C. A. Young of Dartmouth, on "The Sun." The advertisement says he "is the best living authority on this subject," and Prof. Barker, who introduced him, intimated something of the same kind. I took no notes, nor did an unkempt youth from the "back kentry," who sat just in front of me. He had bought a large diary and new pencil, and seemed bent on sucking the marrow from the performance; but after ten minutes' talk the lights were turned down to exhibit pictures with the spectroscope, and we sat in twilight till the close.

The lecturer told us much of interest concerning the great luminary, and some things that were new, at least to me. The theory which he seemed to favor most respecting the sun's constitution, he illustrated very simply thus: Put a pail of water in a room, the temperature of which is below the freezing point: the temperature of the water settles slowly till it reaches 32°, and there it remains till every drop is frozen. The sun may be a vast quantity of merely gaseous matter, which is gradually liquifying, and accordingly will not change its temperature till this process is entirely accomplished; then the temperature will fall, perhaps thousands of degrees, till solidification begins, when it will again remain stationary. One authority, whose name I did not catch, believes the sun to be surrounded with a liquid coat already, and the sun spots are places where the surrounding metallic clouds have opened, and we see the liquid surface below it. The theory that the sun's heat is kept up by matter constantly falling into it, he doubts, arguing that if such masses of matter existed outside of the sun they would exert some slight influence on the surrounding planets, no evidence of which is discernible. He dwelt at some length on the enormous sun flames or protuberances, which, by the aid of spectrum analysis, have told us so much. Speaking of iron, he said if the word were written in great letters across the sun's face the proof of its existence there would not be so satisfactory as that afforded by the spectrum. He pointed out lines in the spectrum made by metals which exist in the sun, though entirely unknown to us. He gave several illustrations of the heat of the sun. If a pillar of ice covering nine square miles extended from the earth to the sun, and all the heat of the latter should be directed upon it, the whole mass would be melted in exactly one second. If an icicle 45 miles in diameter were to be thrust into the sun with the velocity of light, say twelve million miles a minute, it could never touch the sun; it would melt as fast as it came. Still, physicists are as yet unable to determine the exact temperature, one placing it at 67,000° Fahr., another at 20,000,000° Fahr.—some difference. The lecture might be summed up thus: Though we are doing our best, as yet we don't know anything about the god of day. K.

New Haven, Conn., Jan. 28, 1872.

#### A WOMAN'S VISIT TO A REFORM SCHOOL.

Wallingford, Conn., Jan. 25, 1872.

DEAR CIRCULAR:—As B. and I sat paring apples the other day, Mr. W., who was assisting us, asked if we would not like to visit the Reform School for

Boys at Meriden, and attend one of the concerts. We had been talking about that very thing only a few days before, and wished something would occur so that we could go; so we said, "Oh yes!" very quickly.

Not knowing what day the concerts took place, Mr. W. wrote to Dr. Hatch, the superintendent; and after a day or two received a very courteous reply, saying the concerts were on the first Sabbath in each month; but as there were so many visitors on these days, perhaps it would be pleasanter for us to come some other day; and if we would give him a week's notice he would have a special concert for us. What could be better than that?

On the appointed day a small party of us reached the School about four o'clock in the afternoon. The doctor met us at the door, giving us a cordial welcome, and ushered us into a comfortable reception-room. After warming ourselves a little we began the tour of the buildings. In the first room we entered there were perhaps a hundred boys, all busy bottoming chairs with splints of cane. In the next room—a smaller one—the boys were finishing the backs of rocking chairs with the same material. The boys worked with all their might, their fingers flying with incredible swiftness, as if they liked their work. The Doctor said if he should let the boys play two days, and then open the shop-door, and say, "All who *choose* may go back to work," nearly every one of them would return at once. At a signal from the overseer, the boys dropped their work instantly, and stood erect, all facing one way; at another signal they marched quietly from the room down to the yard.

From the work-shops we went through the dormitories. The old system was to have each boy locked into a cell by himself at night. The cells are unfurnished, save a narrow cot-bed, covered with a white coverlet. They are clean, but bare and lonely. Dr. Hatch, thinking that some other system would be better for the boys, had in making additions to the buildings constructed a large hall containing more than a hundred beds. This room is scrupulously clean, very light and well-ventilated. The Doctor told us that the boys esteemed it a great favor to sleep there instead of being locked in a narrow cell.

Descending to the kitchen, we found some boys preparing supper. The cooking was mostly done by steam. We looked into the bakery, wash-room and bath-room. Good order and cleanliness prevailed everywhere. The boys meanwhile were in the yard playing and shouting very much as boys are wont to do. At the sound of a shrill whistle their shouts instantly ceased; they formed themselves in a line and marched to supper. As they came in, each boy stood by his seat until they were all in: at a signal they seated themselves, bowed their heads, said grace in concert, then began eating. Their repast was not sumptuous; still it was good and wholesome, consisting of some kind of pudding with molasses, bread and milk, and water. Bad boys must not expect to fare so well as good ones.

We left them at supper, and went up to the school-rooms and chapel. The school-rooms are very fine indeed; there are three large ones with folding-doors between, besides several smaller rooms for recitation. Here we seated ourselves to await the coming in of the boys. They came in as quietly as three hundred and ten boys could, and sang several simple songs, and sang them very well too, keeping perfect time. After singing they repeated the Lord's prayer, the fifth commandment, and so on. We left them at their evening school.

In the school-room we had an opportunity of observing the boys a little more closely than we had yet done. We reflected: If boys will be bad,

this is the best place in the world for them. No doubt some of them were very bad indeed; such vicious, scowling countenances I never saw before. They looked as if they were only waiting for a chance to break out into all manner of wickedness. Still they did not all look bad. There were some bright, good looking boys. Now and then you would see a little fellow that looked as if all he needed to make him a good boy was a good home and a good mother's love; little fellows that would make your heart ache to look at. About eighty per cent. of the boys are reformed and make good men, we were told.

Doctor Hatch is of course just the man for his place. He seems to have a genuine interest in these unfortunates, and calls them "my boys" in quite a fatherly way:—a man to love and yet fear, if a boy can do both. The teachers and all seemed to have an interest in the boys. They were very firm and strict in their dealings, yet kind. Indeed, the Doctor said if he could not inspire a teacher with a real enthusiasm for the work before him he was useless, and he discharged him.

After thanking the Doctor many times for his kind attentions we left, soon arriving at our own warm home. M.

#### CARBOLIC ACID IN SURGERY.

II.

BY GEO. E. CRAGIN, M. D.

CARBOLIC or phenic acid, or phenole, is found chiefly in the heavy or dead oil of coal-tar, particularly in that portion which distills over between three hundred and four hundred degrees Fahr.; and it appears to be the carbolic acid which confers upon this heavy oil its valuable antiseptic properties. It has the peculiar taste and smell of creosote, of which it constitutes the greater part of the commercial article.

The adoption of this agent as the basis of the antiseptic treatment of wounds and abscesses promises to be of incalculable value in the saving of human lives, and the lessening of human suffering. The antiseptic treatment is rapidly growing in favor in the different hospitals of England and the United States, and is revolutionizing the practice of surgery wherever it is fairly tried. The terrible alternative of losing life or limb, which formerly so often followed upon a serious accident, is now comparatively unknown. By means of this powerful agent, which entirely arrests or prevents decomposition and putrefaction, wounds of frightful severity are now treated with results so successful as to astonish every one. The sanitary conditions of public institutions are strikingly improved, while that scourge of helpless sufferers, hospital gangrene, bids fair to become a thing of the past.

Originally, in France, carbolic acid was employed in surgery in the form of a powder made of coal-tar and lime. Shortly after its introduction to the hospitals of Paris, experiments were made in the French army in Italy, after the battles of Magenta and Solferino. The success of these experiments gave it, to use the words of Dr. Lemaire, "*Un grand retentissement. Le fait principal la disinfection était admis et vanté avec enthousiasme.*" Different methods of using coal-tar as an antiseptic were suggested and tried, until finally Mr. Calvert in England, and Parisel and Bouchardat in France, showed by their chemical investigation, that carbolic acid is the essential principle to which coal-tar owes its antiseptic properties.

In his work on carbolic acid, Dr. Lemaire enters elaborately and philosophically into the question of septic infusoria in the atmosphere. His conclusions are, that the air contains these alleged low vital organisms, that when admitted to wounds, ulcers, etc., they produce a decomposition in the part and secrete fluids, aiding in the formation of

pus; that this decomposition is effected by a vital action similar to the production and multiplication of organisms in the process of fermentation; and that carbolic acid even in small doses has the power of preventing and arresting any such decomposing effects from these organisms, by at once and immediately destroying the life of the organisms themselves.

Whenever opportunity has presented, I have used carbolic acid as an antiseptic-dressing in fresh wounds, with uniformly excellent results. The following case may interest some of the medical readers of the CIRCULAR:

G. H., a young man of seventeen, while standing near a milling-machine in motion, became entangled in the machine in such a way as to draw his hand in contact with the sharp milling-tool, cutting and tearing the ball of his left thumb in a terrible manner, making a wound three inches long, and nearly three-fourths of an inch deep. I saw him soon after the accident, and, sending for a bottle of carbolic acid near at hand, poured a table spoonful of it into the wound. This instantly checked the blood which was flowing in streams from the wound, and also in a measure relieved the pain, by the sedative action of the acid. An examination of the injury revealed the fact that there were no bones broken nor important blood-vessels injured, and that the only danger to be apprehended was the liability of lock-jaw, from the extensive laceration of nerves, which are so numerous in this part of the hand.

To prevent inflammatory action, we determined to try the antiseptic treatment as carefully and thoroughly as we knew how. Using a small hard rubber dental syringe, the wound was first completely saturated with the acid; a mass of fresh carbolic putty was then applied; and the whole covered with roll-bandage drenched with acid. This dressing was allowed to remain three days. The wound was again carefully syringed with dilute acid, and fresh putty applied, which was changed every second day. It took but three weeks to effect a complete cure, with no perceptible inflammatory action at any time, or offensive discharge of any amount.

#### CONNECTICUT FARMING, FORTY YEARS AGO AND NOW.

BY B. BRISTOL.

ALTHOUGH the cultivation of the soil was the first business of man, and in all subsequent time has been a great source of national wealth and prosperity; yet it is worthy of remark that, as a business, farming has never kept pace with the mechanical arts. Farmers as a class have been unprogressive, slow to adopt modern improvements, and contented to follow in the footsteps of their predecessors.

I was brought up on a Connecticut farm, and my first lesson in farming was with the wooden mold-board plow, the hoe, the hand-rake, the flail, the cradle and the scythe. These rude implements are still fresh in my memory, and seem to recall the long summer days when I realized that man was condemned to "eat his bread by the sweat of his brow."

The principal crops grown at that time were grass, corn, rye, oats, flax and potatoes. Corn and other hoed crops were usually planted on ridges made by throwing two furrows together. The plow was run between the rows at each hoeing; but the greater part of the cultivation was done by the hoe.

The winters were by no means seasons of leisure. A year's supply of wood must be drawn home, chopped, and piled up. In addition to this, there was corn to be shelled, which was generally done with a shovel—the blade resting on the edge

of a tub, and the handle on a bench or chair, the operator held down the shovel with his own weight, while scraping off the corn which fell into the tub. Another way was to loosen the kernels by passing a small spindle between the rows, and then shell by hand. Then there were the crops of rye, oats and barley, to be threshed. This task was performed with the flail, and in winter, as the labor was too severe for warm weather. Last, but not least, was that huge pile of flax to be dressed. To do this work well, it was necessary to have a north wind and a clear sky. At best it was a low and tedious process, and usually lasted well into spring.

But the great work of the year was haying and harvesting. This was a business of such magnitude, that for the time being it absorbed most all others. The school-boy laid aside his books, the artisan closed his shop, and even the lazy man for once took off his coat and joined in the work. This job was long and laborious, and but for the securing of extra help, could not have been done without serious loss.

But what changes—I may say revolutions—have forty years produced! Now, in place of the old wooden mold-board plow of all work, we have the cast-iron plow, the cast-steel plow, the side-hill plow, and the subsoil plow made for special purposes and peculiar soils. The hand-hoe is now in great part superseded by the cultivator, corn-planter, and horse-hoe.

But the most important revolution of all is visible in the hay-field. Haying, formerly so long and laborious a business, has now, by the use of machinery, become comparatively short and light. A man, or even a boy who can manage a team, can do more and better work in mowing, raking and reaping, than half-a-dozen strong men could do by the old methods. Grass and grain can now be secured in good season by the regular farm help, and at a saving of nearly half the expense. The labor of supplying fuel has been very much reduced by the introduction of stoves and coal. The corn-sheller now makes quick work with the golden ears, and the thresher with the grain. The culture of flax in Connecticut was long since abandoned.

To sum up: the amount of manual labor saved by improvements in tools and the introduction of machinery on the farm, within the last forty years, would be difficult to estimate; and this is the more interesting from the fact that the application of machinery to farm work has heretofore, or until a recent day, been considered by many entirely impracticable. Then, too, the introduction of machinery into this department is of great importance indirectly. There is a fascination connected with it which makes labor light and attractive; and who can say that it is not the magic wand that will do much toward removing the curse which has so long brooded over this fair earth?

No more amusing anecdote is told of Artemus Ward than the following:

One day while traveling in the cars, and feeling miserably, and dreading to be bored by strangers, a man took a seat beside him, and presently said,

"Did you hear the last thing on Horace Greeley?"

"Greeley? Greeley?" said Artemus, "Horace Greeley? Who is he?"

The man was quiet about five minutes. Pretty soon he said,

"George Francis Train is kicking up a good deal of a row over in England. Do you think they will put him in a Bastille?"

"Train? Train?—George Francis Train?" said Artemus solemnly. "I never heard of him."

This ignorance kept the man quiet for fifteen minutes; then he said,

"What do you think about General Grant's chances for the Presidency? Do you think they will run him?"

"Grant? Grant? Hang it, man," said Artemus, "you appear to know more strangers than any man I ever saw."

The man was furious; he walked up the car, but at last came back and said,

"You confounded ignoramus, did you ever hear of Adam?"

Artemus looked up and said, "What was his other name?"

#### THE FIRST SNOW.

Out of night and darkness,  
Cometh with the morn,  
Veiled spirit of the mist,  
From the South Wind born;  
In his pathway spreading,  
Over lawn and grove,  
Softest downy mantle,  
Ever mortal wove.

Every spray, low drooping,  
Choicest burden bears;  
Humblest plant in field and wood  
Dainty fabric wears;  
Nature's poorest children,  
Born to low estate,  
Dress in royal ermine,  
Robed immaculate.

Silence, sweet and dreamy,  
Fills the drowsy air;  
Hushed, the busy village hum,  
Stilled, tumultuous care;  
Peace from heaven descendeth,  
Like the dew at eve;  
Wistful hearts are waiting,  
Trustful hearts believe.

Night the world enfoldeth  
In her wide embrace;  
Darkness, dense and fathomless,  
Draweth on apace;  
Household fires burn brightly,  
Cheerful faces glow,  
Little eyes, uplooking,  
Watch the falling snow.

Z. X.

#### FACTS AND TOPICS.

A Library of Ancient Jewish Literature, consisting of about three thousand volumes, has been opened in the lecture-room of the Temple Emanuel, New York city. Some curious old manuscripts, interesting as specimens of Hebrew writing, are among the number, and also some rare books produced in the first half century after the invention of printing.

Some not uninteresting statistics in regard to the members of the United States Senate are found in the columns of an exchange. From these it appears that Senator Cameron is the oldest senator, and Senator Spencer the youngest. Eleven senators have been Governors of states; nine were born in New York; fifty-two in New England, seven came from the British Isles, and one apiece from Canada and Prussia. Of the professions represented, the editorial has eleven members. There are eight manufacturers, three doctors, two clergymen, one teacher, and one "general business."

Mr. Edward Daniels, editor of the *Richmond State Journal*, has purchased a tract of land in Virginia, near Mount Vernon, which he wishes to have settled in such a way that all the advantages of compact neighborhood, and some of the advantages of coöperation, may be realized. He urges in favor of the location, that the climate is very healthy; that the soil is remarkable for its variety of productions; that it has excellent facilities of access to the best markets; that it is well timbered and well watered; that it is one of the finest locations on the Potomac; and that to facilitate settlement in close neighborhoods a part of it is laid out in lots of from one to ten acres.

As nourishment, fruit has very little to be commended, for it will not support life alone when all other substances are removed. Neither should fruit be considered a luxury, to be looked on as worthy of indulgence, only at occasional intervals. Fruit is a necessity solely as a corrective. Take away the stones and seed of fruit, which are really not worth much, and there is not over 5 per cent. of solid matter. Fruits are very poor in albumen, but they contain large amounts of sugar and acid. Comparing it with solid food, it takes 5 lbs. and a half of grapes, 6 lbs. and two-thirds of apples and cherries, 10 lbs. and three-fourths of currants, 12 lbs. and a third of strawberries, to equal but one pound of starch. Fruits are valuable for their acidity, which aids digestion and corrects effects of too much meat or farinaceous food.—*Horticulturist*.

## THE NEWS.

## AMERICAN.

Virginia raised 225,450 bushel of peanuts the past season.

The U. S. national debt was reduced \$5,633,461.64 in January.

A reinforcement of eight thousand men has sailed from Cadiz, in Spain, for Cuba.

Mexican news is still very contradictory, victories and defeats being reported on both sides.

In Congress a joint resolution has been passed, fixing the 29th of May as the time of adjournment.

Nearly two million oranges and lemons were shipped from Los Angeles to Sacramento during 1871.

Mount Hood in Oregon is said to be exhibiting signs of volcanic activity, sending up condensed columns of smoke.

The Board of Trade of Albany is endeavoring to have that city established as a port-of-entry of the United States.

The State Legislature of Missouri lately passed a bill to pay the maturing bonds of the State in greenbacks, but the Governor has vetoed it.

Coal mining in Pennsylvania is dull at present, and the Delaware, Lackawanna and Western Railroad has taken off nine regular coal-trains.

Seventy-two thousand pounds of cod and haddock were caught in one day by the fishermen of Provincetown, Mass., for which they received \$1,080.

The small-pox is spreading in Westchester and Putnam counties in this State, and is increasing in Brooklyn, but is said to be decreasing in Philadelphia.

Miss Sadie E. Wilkinson of New Haven, Conn., has commenced a suit for breach of promise of marriage against M. M. Pomeroy, laying her damages at \$25,000.

The Assistant Treasurer at New York has been directed by the Secretary of the Treasury to purchase three millions of U. S. Bonds during the month of February.

Rochester is said to be laying pipes to bring gas for lighting the city from a well at Bloomfield, twenty-three miles distant, and supposed to be capable of furnishing eight hundred thousand feet of gas daily.

The Senate Judiciary Committee has reported that the 14th and 15th amendments of the Constitution do not give the right of suffrage to women, and that Congress has no right to give it to them.

Robberies and murders are becoming so common in New York city and Brooklyn, and are perpetrated with such reckless boldness, that efforts are making to largely increase their police force.

The State Senate of Kentucky has just passed a bill admitting the testimony of negroes in the courts of the State, and it is expected that the lower house will give it a decided majority.

The motion of the counsel of Edward Stokes to quash the indictment found against him for the murder of James Fisk Jr., has been denied by the Court, and the trial will proceed.

The Cunard Line of English steamers has offered to carry the United States mails, which leave New-York Wednesdays, free of compensation, which will enable the Government to reduce the ocean postage to four cents.

A motion was made Jan. 31st in the Court at Salt Lake City, by instruction from the U. S. Attorney-General at Washington, that all the prisoners should be discharged on bail; but Judge McKean refused to discharge them.

A strike is reported among the coopers in New York city; and the members of the Produce Exchange by resolution proposed to unite with other Exchanges and with the Chamber of Commerce to obtain legislation against strikers.

The Steamer Hornet, which has been detained in the harbor of Port-au-Prince for several months by a Spanish war vessel, sailed from that port under the escort of the U. S. steamer Congress, and has arrived at Baltimore.

Mining in British Columbia has proved successful, gold to the amount of over seventy-four thousand dol-

lars having been assayed at the Government assay office in the month of November, and about four hundred thousand from the Ominica mines during the year.

The Delaware, Lackawanna and Western Railroad Company has concluded an agreement with the authorities of Jersey City, for the right-of-way for another tunnel through Bergen Hill. It has had trouble from time to time in using the tunnel of the Erie Railroad in connection with that road.

Governor Wood of Utah has vetoed the bill of the Legislature calling a convention to draft a constitution preparatory to asking admission as a State into the Union. Considerable excitement was caused in the Legislature by the veto, and on motion of James W. Young a committee was appointed to draft a joint resolution embracing the provisions of the vetoed bill.

## FOREIGN.

The Italian coral fishery yielded last year three million francs.

A census of Rome, Italy, just completed, gives the population as two hundred and forty thousand.

The sale of French newspapers in the streets of Strasburg has been prohibited by the German authorities.

A Spanish gunboat has captured a British schooner and her crew, that had been unloading goods contraband of war on the Island of Cuba.

A new religious journal has been established in Rome, Italy, to which Père Hyacinthe will be a contributor, and which will oppose the infallibility dogma.

Considerable excitement exists in England in consequence of the large amount of the American claims before the Geneva Board of Arbitration.

A recent earthquake has destroyed the town of Shamaka, the capital of Shirvan in Asiatic Russia, and noted for its silks, which are considered equal to the French.

The trustees of the Peabody fund, in England, in carrying out the conditions of the will of the donor, have let five hundred houses, with planted grounds attached, at Brixton, to small families.

The Count de Chambord has issued another manifesto asserting his claim "by right divine" to the throne of France, and calling the monarchical principle the last hope of her greatness and liberties.

A meeting has been held in Glasgow, Scotland, to form a club whose object shall be the substitution of a democratic republic in place of the present British monarchical and aristocratic Government.

February 27th is appointed as a day of thanksgiving in England, for the recovery of the Prince of Wales, and extensive preparations are making for celebrating the event in St. Paul's Cathedral.

Baron Von Offenburg has been appointed Russian Minister at Washington, to fill the place of Mr. Catacazy, who has returned to Russia, and been attached to the foreign office in St. Petersburg.

In a case in England, in which the Colt's Arms Company of Hartford, Conn., was defendant, the judge decided that a foreign corporation may be sued in England through its representative living in that country.

Four of the principal watering-places in France—Aix, Vichy, Plombières, and Baréges—have petitioned the Government to abrogate the law against public gambling, and have offered forty million francs for the privilege of licensing gaming-houses in those cities.

## RECEIPTS FOR THE CIRCULAR.

T. H., Barnstable, Mass., \$1.00; F. L., Concord, N. H., \$2.00; J. B., East Palmyra, N. Y., 50 cts.; E. H., Middle Granville, N. Y., \$2.00; F. D., Chicago, Ill., \$2.00; A. L. N., Indianapolis, Ind., \$1.00; J. M., Pioche, Nevada, \$1.00; E. L. Q., Portland, Oregon, \$3.00; J. S. H., Lockport, N. Y., \$1.00; G. W. H., New York, \$2.00; E. F. B., New York, \$15.00; P. C., St. Louis, Mo., \$2.00.

## ANSWERS TO CORRESPONDENTS.

To "Reader," Wallingford, Conn.—The word "vocation" should have been used, instead of "avocation," in the sentence to which you call attention. Thank you. We are always glad to have such errors pointed out to us when they occur in the CIRCULAR.

## FLOWER SEEDS FOR SALE.

Having on hand more Flower Seeds than will be required by our own florists the ensuing season, we offer the surplus in packages of 25 papers for one dollar per package, postage paid. Each package will include some of the most desirable varieties, such as Trautmann's Peony-flowered Asters, mixed colors; Amaranths; Antirrhinums; Balsams; Double Holyhocks; Ipomeas; Petunias; Pansies; Phloxes; Double Portulacacs; German Stock; Tropaeolums; Double Zinnias, &c. &c. These seeds were grown with care on our own grounds. Address,

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## PUBLICATIONS.

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*History of American Socialism.* By John Humphrey Noyes. 678 pp. 8vo. J. B. Lippincott & Co., Philadelphia. London, Trubner & Co. Price \$3.00.

*The Trapper's Guide; a Manual of Instructions for Capturing Fur-bearing Animals.* By S. Newhouse. Third edition; with New Narratives and Illustrations. 215 pp. 8vo. Price, bound in cloth, \$2.00.

*Male Continence; or Self-control in Sexual Intercourse.* A Letter of Inquiry, answered by J. H. Noyes. Price, 50 cents per dozen.

*Dixon and His Copyists; a Criticism of the Accounts of the Oneida Community in "New America," "Spiritual wives," and kindred publications.* By John Humphrey Noyes. Price, 25 cts.

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